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THE OBSERVATOR.

The Rehearsal *Examin'd. Remarks on* Parker's Ephemeris, *and the* Oxford Almanack. *The Differences betwixt the* Puritans *and* Dissenters *in* Q. Elizabeth's *time Examin'd and Stated.*

From Saturday February the 2d, to Wednesday February the 6th, 1706.

Obs. WEll, Honest *Country-man*, are you recover'd? Have you Slept away the Fumes of the last *October*?

Country-m. Master, I wan't Drunk the last time we parted: Because I advis'd you against meddling with *Politicks*, you think that Master *Barly-Corn* was got into the *Crown-Office* with me, as you are with the *Emperors Envoy*. You're mistaken, Master, those that meddle with *Politicks* are more *Drunk* than those that Tope *October*, and Chat only of *Common Affairs*. Drunk or Sober I am the same Man. I would Talk of *Politicks* too, but 'tis to no purpose if I Talk *Honest Talk*; the *Knaves* have always the better of the *Honest Men*. Oh Master! *Interest* and *Power* are plaguy things, and you have neither.

Obs. At this rate I had as good leave off *Talking* or *Writing*; and I fancy thy Notions are pretty true. But I have promis'd to stand Buff for the *English Liberties* as long as any One dares to Write against it. But, prithee, how shall I then manage my Point? Shall I *lay down*, and leave the *Queens Right to the Crown*, and the *English Liberties*, to be oppos'd by every *Mercenary Wicked Pen*, or continue to Write on, and Spend Two-pence in *Law* in defending my self, for every Penny I get by *Scribbling*?

Country-m. No, Master, I wou'd not have you *lay down*, but I would have you *Write Safe*.

Obs. That can't be while you Talk at the rate you do sometimes. If the *Popish Party* in *England* will make Complaints to *Envoys*, and they complain to *Secretaries of State*, for things that relate no more to the *English Government*, than to that of *Prester John*, and I must be bound over to answer at *Term* for what you say, I can never be safe, nor, indeed, any Man that has the longest Purse in the Kingdom.

Country-m. Master, therefore I'll propose Subjects. You have taken no Notice a long time of the *Rehearsal*, and that's a Paper has neither *Politicks*, *Religion*, *Truth*, or *Honesty* in it; nay, not so much as *Common Sense* or *Reason* in it. Now, Master, I have got 'em by me, and I have mark'd 'em for *Observation*.

Obs. Prithee, what hast mark'd?

Country-m. Numb. 83. he says, *That every* Non-Conformist *is not a* Dissenter, *but every* Dissenter *is a* Non-Conformist.

Obs. Pray explain his meaning.

Country-m. Do you imagine that a poor *Teague-Lander*, a *Dear-Joy*, can have any meaning in what he says?

Obs. To what purpose then does he Write?

Country-m. To *Mislead* the poor *Single-Tens* of *High-Church Memoralists*, and others that have *Irish* Understandings.

Obs. Then 'tis not worth our while to take any Notice of him.

Country-m. Yes 'tis too, for some Honest People may be *Misled* by his *Lies* and *Forgeries*.

Obs. Prithee what difference does he make betwixt a *Dissenter* and a *Non-Conformist*?

Country-m. Why a *Dissenter* is one that does not *Joyn* with the *Church*, and a *Non-Conformists* is one that *Joyns* with the *Church*, but does not *Conform* to it; and these *Non-Conformists* are the *Low-Churchmen*; and he says, *'Twill be more Tollerable for the* Dissenters *in the Day of Judgment than for these*.

Obs. Roger, I must give you a Key at any time to unlock this *Priests* meaning. You know the *Church* he means is *High-Church*, which is a *Fiction*, a *Church* of the *Brain*, supported by a little insignificant trifling Number of *Brainless People*; and the People of *England* are no more concerned about *that Church*, than about the *Institutions* of *Government* laid down in *Moore's Eutopia*, *Harringtons Oceana*, or *Bacons New Attlantis*; and all the *Canons*, *Rites* and *Ceremonies* of *That Church*, are no more to be consider'd by you or me, than so many *Ballads*, or *Duck-Lane* Penny *Histories*.

Now, *Country-man*, having told you *His Church*, the *Non-Conformists* to that *Church*, are such as have taken the *Oaths* to Her *Present Majesty*, that are for the *Protestant Succession* as by *Law* Establish'd, and that oppose *Wooden-Shoes* and a *French Government*; *Ecce Homo*; take *Lesley* for a Sample; he does all this. What *Church* does this Man defend? Not the *Church* of which the *Queen* is the Head; not the *Church* of which our Reverend and Learn'd *Prelates*, under *God* and the *Queen*, have the Care; not the *Church* which the *Estates* of the Kingdom Voted so lately *Out of Danger*; but that *Church*, which, in a *Scandalous*, *Seditious*, *Unmannerly Memorial*, lately threatned to *Rouse* their *Natures* against the *Queen* and Her *Ministry*.

But, *Country-man*, let us look back upon the *Addresses* of both *Houses of Parliament*, and Her Majesties *Proclamation* upon the same, and see whether this *Nonjuring Priest* does not bid Defiance to all. The *Queen* and both *Houses of Parliament* have declared the *Church* in no *Danger* under Her Majesties Administration; but certainly She must be in *Danger* if She has so many *Enemies* as he Enumerates, to use his own Words, *Non-Conformists within Her*, that are ready to open the Door to *Dissenters without Her*. If this be not giving the Lye to *Majesty* it self, and the whole *Legislature* of the *Realm*, I don't know what to think of it.

Country-man, this Priest *Lesley* is Shot free, or else no Body that has *Power* Shoots at him; he lays about him as if he were Mad for *Perkin* and a *French Governmen*; and this he does under pretence of the *Church*, and very securely as it seems.

Now

Now you and I had better see *High-Church*, or any *Church*, tumble to the Ground, than lose this good *Queen* and the *English Constitution*, and have *Perkin*, and a *French Government* introduc'd in their stead.

Country-m. Master, 'tis hardly worth a Wise Mans while to talk of *High-Church*, otherwise than to *Undeceive* the People; for your *High-Churchmen* are like Children making of Clay Pies; they are building a *Church* with *Untemper'd Mortar*, that will crumble to pieces before 'tis half Built. But, Master, I wonder at the *Impudence* of these Fellows, as well as their *Success* in *coming off* without Punishment. Our Old *English Proverb* is true, *One Man may better Steal a Horse than another look over the Hedge.* Suppose I show you a little *Treason* in a *Book.*

Obs. 'Tis no New thing if thou dost; but prithee let me see it.

Country-m. Here's *Parker*'s Royal Double *Ephemeris* for the Year of our Lord 1706: Printed and Sold by *J. Nutt*, near *Stationers-Hall*: At the latter end of it, in his Royal Chronology, as he calls it, shewing the Births of most Princes and Princesses of *Europe*, under the Title of *England*, he says.

JAMES Prince of *WALES*, Born *June* the 10th, 1688. 14 Minutes before 10 in the Morning.

Lovisa Mary, Sister to the Prince, Born *June* the 28th, 1692.

Now, Master, han't we a late Act of Parliament making it High Treason to call the Pretender the *Prince of Wales*; for, according to our *English Establishment*, no one can be *Prince of Wales* but the next in Succession to the Crown of *England*. And I think this is High Treason. I have a good mind to go to *London*, and get my self Trim'd, my Coat Brush'd, and my Boots clean'd, and then find out the *Envoy* of *Hannover*, and complain to him on this Account; for this *Star-gazer* puts *Perkin* in the Succession before that *Illustrious Family.*

Obs. Some Men have compared the *Law* to a two Edged Sword, whoever has it in his Hand can cut with which side, and what Person he pleases. I am sure it has scratch'd my Face for my *Vindicating the Revolution*, the *Present Settlement*, and the *Succession* in the *Protestant Line*; and I should be glad to see how it will cut on the other side. But, *Country-man*, this is a pretty way of Publishing Treason throughout the Kingdom, that when ever the Country People shall seek for the Day of the Month in the *Almanack*, they may, at the same time, see how the Tide serves at St. *Germains.*

Country-m. And then, Master, turn over Leaf, and he says, *Spain has two contending Kings in it at this time.* 1. *Philip* V. 2. *Carolus* III. Now, Master, I thought we had own'd but *One* King of *Spain*; what he calls *Philip* V. our Papers Published by Authority, calls the *Duke of* Anjou.

Obs. I wonder the *Emperours Envoy* has not complain'd upon this Account?

Country-m. Oh, Master, he's no Conjurer; he does not read the Books of those Fellows that deal among the Stars. But if no Body complains, I think care should be taken of such Libels as these. Every thing of this Nature tends to the amusing the minds of the People.

Obs. Country-man, the Design of these People is as plain as the Nose in ones Face. Few of 'em indeed are so hardy as this *Almanack-Maker*, to Publish *Perkin* to the World, but all of 'em do it some way or other, *Emblematically* or *Hierogliphically*, as in the Sculpture on the *Oxford Almanack*, fine Sons of the *Church*, precious *Subjects*, d'ye see here, *Country-man*, the Figure; are these the Men that must have the Education of all the Young Gentry of *England*, and Instruct 'em in these *Ægyptian Sciences?*

Country-m. I protest, Master, my Righteous Spirit rises at the Inventers of this Picture, and were it not for the sake of the Reverse, I would take it and burn it presently.

Obs. The Sons of *High-Church* are restless in their Endeavours to Ruin *England:* They have contriv'd all the *Clandestine Means* possible to asperse the best of *Queens*, and those Noble Personages that are entirely in Her Interest. To confound the Minds of the Subject they have broach'd the Distinctions of *High* and *Low-Church*; and now they have, in their *Rehearsal*, broach'd a new Distinction of *Non-Conformists* and *Dissenters*, not so much to blacken the latter as the former, who are true Members of the Communion of the *Church of England.*

Country-m. Master, what is your Opinion of the Proclamation of Queen *Elizabeth*'s, that the *Rehearsal* has Printed about *Seditious Libels* and *Books?*

Obs. His Head is always full of *Proclamations*, but if the *Government* happens to lay hold of him, he had much better ha' taken Notice of the *New Proclamation* of Queen *Anne*'s, concerning the *Churches Danger*, than of this *Old One* of Queen *Elizabeth*'s.

But to set you right in the Case, Honest *Country-man*, you must understand that in the Reign of Queen *Elizabeth* the *Reformation* was in its Infancy, and the *Reformers* were unwilling to take too large Steps in it, lest the *Papists* should not be able to follow; the *Puritans*, who were the strictest sort of *Protestants* at that time, press'd hard for a *farther Reformation* of the *Church*, which for Reason of *State* was not thought fit at that time to be done; and therefore the *Government* thought fit to Suppress all *Books* on that Subject. The *Papists* were then Easiest in Opposing the *Reformation*, some of 'em being got into *Church*, and yet retaining their *Old Principles*, and their *Allegiance* to the *See of Rome*, would not have the *Church* to be throughly *Reformed.* The *Puritans* were of another Opinion. The Reasons on both sides were these: First, the *Papists* would have the *Reformation* stick where it was, because they could the sooner bring the *Church* back to its first *Institution:* The *Puritans* were for *Reforming* at once; and carrying the *Church* such a length from *Popery* that it should be impossible ever more to be reduced; and this was the Difference at that time. And this one Note I leave with you, That the *High-Flyers* of this Age are the Spawn of those that *Opposed* the *Reformation*; that they do in all Ages use the same Methods for that End, those in Queen *Elizabeth*'s time against the *Puritans*, and those of this time against the *Dissenters.* They keep up all the Barriers that prevent *Union* and *Concord* amongst *Protestants*, and would rather part with *Religion* it self, than with one indifferent Ceremony that keeps thousands out of the *Church.* I shall conclude with a Passage Pertinent to what I am speaking of, from Sir *Thomas Pope Blount*, in his Essay of *Religion.* Page 270, 271.

Says he. 'In the beginning of the *Reformation CEREMONIES* were retained to win upon the People, who 'were then generally *Papists*, and Doted upon Old Usages, 'and not as the Necessary Conditions of Communion: 'They were retained not to shut out of Doors the *Protestants*, as in the late Reigns they were used, but to invite in the *Romanists*, which was their Original End; 'but there is nothing more common than for *Institutions* 'to degenerate, and be perverted from the first Reasons of 'their Usage, and yet still to plead the Credit of their 'Originals: Thus Indulgencies and Remission of Sins were 'first to all that would engage in the *Holy War* to recover 'the Sepulchre of Christ out of the Hand of the *Sarazens*, 'but in process of time, they were dispensed to them who 'would Murder the *Waldenses* and *Albigenses*, and such as 'could not Obey the Tyrany of the *Romish Faction.* Thus 'was the *Inquisition* set up to discover the *Hypocritical* '*Moors* in *Spain*, but the Edge of it since turned against 'the *Protestants.* And thus were the Ceremonies perverted; at first made a *Key to let in the Papists*, and since 'made a *Lock to shut out the Protestants.*

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* She is Removed from the *Glass-Lanthorn* in *Plough-Yard*, to the *Golden-Ball*, in *Hand-Court*, over-against Great Turn Stile, in *Holbourn.*

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